/33/

304 While the patient convulsively clasps a pole, the points are
757 pressed deep into the skin of the ailing part of his body, and it is scratched open in various directions with quick movements. The blood is scraped off with strips of palm leaves, the wounds rubbed with sand in the bath. It is said to be not uncommon that pulverized pepper is applied to increase drainage.

Even when there is no special suffering, such blood-lettings are done from time to time on legs and arms, "in order to strengthen muscle power."

753 The belief common to all primitive peoples that sickness,
171 as well as death, is something highly unnatural and comes about only through the influence of hostile powers, which the witch doctor alone knows how to ban, prevails among the tribes of South America in such a completely similar manner that everything known about it from one people also holds without additions
[114] for the others. One need only refer to the lucid, exhaustive presentation by Im Thurn (1), to which there is hardly anything to add.

1. Im Thurn, op. cit., p. 328 ff.

756 Among the Karaya the rank of witch doctor (kahotebādō, according to Spinola hori), of which every village possesses several, does not belong to a closed caste any more than it does among the Xingu tribes.

Anyone who is willing to undergo the required mortifications can become a sorcerer. Nervous individuals, epileptics, etc. are, of course, especially suited for it. Even women can attain this office.

789 We had no opportunity to observe the medicine man treating
● 791 the sick, but did observe him in his no less important activity
[206] as rain conjurer. He stepped ceremoniously in front of the hut, holding a tobacco pipe in one hand, in the other a long switch with thornback spines stuck on the tip. His face turned toward the heavens, he uttered inarticulate sounds in a loud voice, again and again blew smoke towards the clouds, then mumbled, swinging his staff around his head, incomprehensible words

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789 with incredible volubility, and finally made thrusts with grim
791 gestures in the four directions, shouting: bobuto! disperse! It is therefore exactly the same procedure that Boas observed among the Central Eskimos (2). If the rain comes down in spite of this,

2. Petermann's Mitth., 1887, p. 309.

the conjurer chews up a root and spits the pieces into the air, naturally only when the storm is nearing its end.

754 If the sorcerer wishes to harm an absent person, he uses a small bow (šibate) to shoot an arrow with two snake teeth at the tip in the direction where he suspects that his victim is. The latter is then overcome by an incurable sickness.

Animism. Masked Dances.

701 Although so few details about the religious beliefs of the Karaya are known, it can already be determined that the animistic world-view, as the lowest form of religious life, manifests itself among them in exactly the same way as among other better studied South American tribes.

For them, too, the phenomena of half-life in sleep, the extinguishing of all vital activity in death, and dreams and visions are proof of the presence of a spirit world separate from the material substratum, in which every individual, human as well as animal, who, according to Indian belief, differ from each other only in their physical form, has its immaterial phantom.

754 828 [774] They know from experience that in dreams the spirit leaves the body of the sleeper to wander about and to meet other persons or spirits; they know further, even if it is only through suggestive influencing, that the witch doctors, gifted with higher powers, can at will put themselves in a sleeping state, in which their souls fathom secret matters, enter into animals in order to frighten and to injure enemies as "werewolves," and, in short, do all those things by means of which shamanism everywhere knows how to secure its influence in uniformly recurring fashion.